

How Japan Takes Care of Men Brought Maimed and Wounded From Battlefield

History of Mikado's Red Cross Society and Account of the Work It Is Doing.

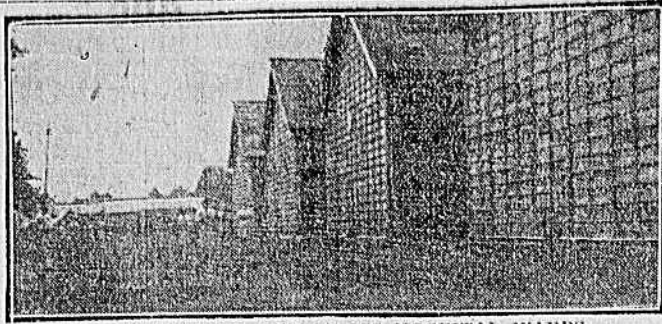
SPIRIT THAT MOVES PEOPLE

Little Yellow Nation Like a Big Family With Emperor at Its Head.

By Eleanor Franklin.

TOKIO, May 20.—The entire history of the Japanese Empire is composed of tales of horror and bloodshed equal perhaps to any that darken the pages of the history of medieval Europe. Deep sympathy for brothers in affliction and an eagerness to alleviate suffering are marked Japanese characteristics, and yet until the year 1877 there is no record of any organization of any kind among this people that had for its object the mitigation of the distresses consequent to war or any apparent attempt indeed to lessen the miseries of those who fought for the honor and glory of the always beloved country. This is why the Red Cross Society of Japan is more than ordinarily interesting; why it is that one should express his admiring surprise at its efficiency to meet and successfully to discharge the unexpectedly enormous duties with which it is confronted at this national crisis.

Less than twenty-five years ago Japan had no medical fraternity at all. Much less than fifty years ago surgery was a thing unknown in the Empire, but today the progressive little country has its medical colleges equal in advantages to almost any in the world and physicians who have not only become famous among their own people but throughout the



SECTION OF RED CROSS HOSPITAL WARDS.

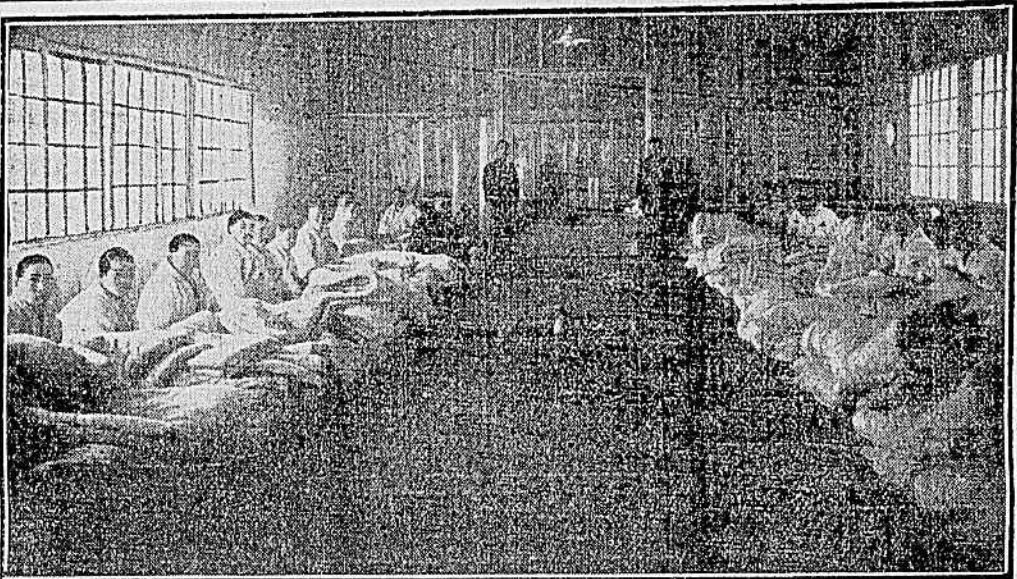
doctrines of this evil sect. If now America be once admitted into our favor the rise of this faith is a matter of certainty.

3. What! Trade our gold, silver, copper, iron and sundry useful materials for wool, glass and similar trashy little articles? Even the limited barrier of the Dutch factory ought to have been stopped.

A copy of this strange paper was sent to all the Daimyos or provincial governors, in Japan, with a request for their opinions upon the subject and almost to a man they agreed with the powerful Daimyo of Mito and many of them were more than willing to back their opinions with force of arms, which they did attempt to do, much to their consequent chagrin. Of course, Lord Mito was altogether mistaken in his ideas, as a rapid and startling succession of subsequent events proved to him and his followers, but the fears expressed in the second paragraph of his memorial were more peculiarly groundless than any of the others. The despised sect of Christianity has made no more progress in Japan within these fifty years than Buddhism could make under similar circumstances in America in the same length of time, and yet Japan has reaped all the fruits of Christian doctrine to the enormous betterment of her civil condition and to

object lesson in Christian kindness placed before the people in the form of immediate succor for sufferers by modern foreign methods. At that time was organized the Haku-ni-shin or "Society of Benevolence" for the purpose of giving assistance to sick and wounded soldiers without distinction of parties, and out of this society grew what is now the Red Cross Society of Japan with a membership of about 1-25 of the entire population of the Empire.

Mr. Nagao Ariga, professor of International Law in the Military and Naval Academies of Tokyo set forth the purposes of this organization in a pamphlet a year or two ago and the point from which he starts is interesting as illustrating the Japanese attitude in all things; an attitude contains the key to the riddle of Japan, the undefeated. He says "In Japan the Emperor is the personal leader of the nation in arms, and the soldiers are his soldiers not in theory only but in fact of historical tradition. Hence the nation which loves and respects the Emperor literally as children do their fathers, naturally loves the soldiers whom the Emperor cherishes so much, and does everything in its power to help them in order to please the Emperor by so doing. We owe to the Emperor the independence and the prosperity of the Empire which he main-



SECTION OF WARD IN CENTRAL RED CROSS HOSPITAL, TOKIO.

length and breadth of the civilized world, and strange to say Christianity has played no part in this most Christian development. Curiously coincidental with the story is the fact that just at the time when the world was clamoring for admission to Japan; at the time when inhuman outrages against harmless foreigners was the order of the day here, Florence Nightingale and her band of consecrated women in the Crimea were planting in the hearts of human-kind the seeds of Christian mercy whose latest fruition the world is now beholding in this brilliantly but oddly enlightened land.

A Glance at History.

In 1858 when the ships of Commodore Perry were lying in the harbor of Yedo, Tokio, waiting for the reply to the letter sent by the President of the United States to the Emperor of Japan requesting open ports in the country for trade and coaling purposes, the Daimyo of Mito, one of the strongest of all the feudal Lords of the Hermit Empire, addressed to the Shogun, a memorial, the first three clauses of which throw an astonishing light upon Japan's present development. I have before me a copy of Professor Inazo Nitobe's translation of this remarkable document. It begins: 1. The annals of our history speak of the exploits of the great, who planted our banners on alien soil, but never was the clash of foreign arms heard within the precincts of our holy ground. Let not our generation be the first to see the disgrace of a barbarian army treading on the land where our fathers rest. 2. Notwithstanding the strict interdiction of Christianity, there are those guilty of the heinous crime of professing the

day one may see the incongruous spectacle of a great company of soldiers wearing Christ's sacred emblem upon their sleeves, kneeling in devout adoration before a gilded altar of the Lord Buddha; or more incongruous still, before the shrines dedicated to the Imperial Ancestors to whom Japan and all things Japanese so invariably belong. In connection with the ordinary needs of everyday life in this conglomerate land one is impressed with the efficacy and efficiency of the Buddhist faith, but in public institutions that are borrowed outright from Christian civilization—institutions founded upon principles which are a direct emanation from the gospel of Christ Jesus—one naturally resents the active recognition of a pagan cult and standing before Buddhist and Shinto altars in modern prisons, hospitals and great institutions of western education I have wondered what the Daimyo of Mito would think if he could see this complicated, but to the Japanese mind, most satisfactory result, of the intrusion of the western barbarian with his "evil sect."

The Spirit of Japan.

However I have run miles away from the subject directly under consideration, which is the excellence of Japan's Red Cross Hospital system full grown in such tender youth. From the time Commodore Perry forced a way for American enterprises through Japan's 250-year-old seclusion until the year 1877 there was constant fighting in the country among various clans who were opposed to or in favor of the admission of foreigners, but not until this latter date, when the last blow was struck for the old order of things by a little band of valiant rebels in Kagoshima, was an

tains by means of his soldiers and the best way of paying back this immeasurable debt is to give aid to his soldiers while risking their lives on the field of battle. This is what the military members of our society have at heart.

This is the spirit which drew together these million men and women whose lives and incomes are being devoted to-day so cheerfully to this work. The Japanese are like nothing so much as one big family and when a blow is struck by an alien at one of them it seems to be felt by the whole population. They may quarrel among themselves and abuse each other, as they always have most surprisingly done, but if there is revenge to be taken or a difficulty with an outside power to be adjusted by force of arms, so complete is the unanimity of the people where the country's welfare is concerned that the least of them will be found accomplishing something toward the triumph of the all. And this "spirit of Japan" is such perfect patriotism that it seems absolutely to obliterate individualism, to exclude all idea of personal ambition, and I do verily believe that if any one of the natural leaders, who have arisen to accomplish Japan's salvation in this war, thought he could better serve the country as the lowest soldier in the ranks or as a stretcher bearer in the Red Cross corps he would resign his command without a moment's hesitation and take up his humble duties with a cheerful heart.

How Work Developed.

Japan is always preparing in times of peace for future emergencies and after the Kagoshima rebellion in 1877 came to an end the "Society of Benevolence,"

upon the advice of men who have been studying international military science abroad decided to strengthen itself and get into condition to become a part of the Empire's military organization, and therefore it opened communication with the International Committee of the Red Cross at Geneva, and after changing its name to the Red Cross Society of Japan and revising its statutes, it took full part in the International Convention of the Red Cross held at Carlsruhe in 1867. This advancement in ten years from nothing at all to full equality with all modern nations was characteristically Japanese, and as an historical incident, could not be matched perhaps by any other people.

One of the Imperial princes is the honorary president of the Red Cross Society, while the Committee of Ladies, which has a membership of many thousands, has for chief administrative, no less a person than Her Imperial Highness, Princess Komatsu, who, like most of the Imperial princesses, takes a lively personal interest in the work now being done by the society. The society has had small opportunity to grow to the perfection of working order that it displays to-day, for before 1894, there was never a ripple upon the calm surface of the country's

history that was not caused by public calamity. The first of these was the eruption of Mount Bandai, a great volcano up beyond Niko, which in 1888, killed and wounded some five or six hundred people. The then absolutely new Red Cross Society hurried to the scene of the disaster and enjoyed a splendid opportunity in a small way, for experimenting with its formidable and splendidly modern equipment. Then nothing happened until 1890, when a Turkish man-of-war was wrecked near the island of Oshima and 687 people were lost, including Osman Pasha, special ambassador from His Majesty the Sultan. At this time the people of the island rescued sixty-nine persons and turned them over to the Red Cross Society, which quickly established a temporary hospital at the scene of the disaster. The following year came the great Gifu earthquake which killed 7,220 people and wounded 11,590. At this time were started some of the hospitals that have since developed into institutions as finely equipped as modern medical science could desire. During the Japan-Chinese war and the Boxer insurrection the society had valuable opportunities to test its organization and needless to say the experience gained during these periods of activity has yielded its full profit of improvements in the hands of these little people who are not to be caught unprepared by any emergency.

Work of Hospital Ships.

The society, of course, has its hospital ships, which are second to none on earth in the excellence of their accommodation for the sick and wounded. It is a matter of great regret to the working staff of these ships that one of them was not upon the scene of action to do the first work of the society in the Russo-Japanese war at the naval battle off Chemulpo, but none of them were at hand and the French cruiser Pascal took twenty-four wounded Russians off the cruiser Vyryak and landed them in the hands of the Red Cross Society at Chemulpo.

The story of these first prisoners of war is rather interesting. Twenty-two of them lived and as soon as they were able to travel were sent to the great hospital at Matsuyama in Japan. Here five of them were subjected to the operation of amputation of arms or legs and Her Majesty, the Empress, was so moved by their misfortunes that she presented them each with an artificial limb. They were afterwards sent back to their homes in Russia at the expense, of course, of the Japanese government, and the Russian government sending expressions of gratitude for this courtesy through the French consul at Seoul, offered to defray all the expenses incurred. But the Japanese government declined the offer, and the only way left for Russia to get even was to subscribe \$2,000 to the Japan Red Cross Society's relief fund. This little story has been told many a time before, but it is interesting in this connection as an illustration of the personal human side of a great political conflict like this and of Japan's complete freedom from enmity or bitterness toward the soldiers of Russia who have been forced by the fortunes of war to face her



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Hospital and Penitentiary.

Through His Excellency, Baron Komura, minister of foreign affairs, arrangements were made for me to visit the Central Hospital of the Society, which is situated in Tokio and there I passed through ward after ward where I passed through soldiers lay in all stages of convalescence and every possible form of physical mutilation. Seeing them in all the glory of their heroism afforded me a great experience in contrasts. The day before I had been taken by the general director of prisons to look at the great penitentiary at Sasano, and there I was shown through a hospital ward full of men in ugly brick colored kimono, the garb of shame, who hung their heads as we passed or covered them up altogether. The atmosphere of the place was frightfully depressing and my heart ached for the poor fellows who had gone wrong and brought their lives to such a pitiable pass; imprisoned, disgraced, and sick; hopeless for the whole space of their lives and eating their hearts out, most of them with shame and regret. Then in so short a time I found myself in this hospital where each man wore a "red badge of courage," where every head that was off the pillow was uplifted with intense pride; where every eye was clear, and every glance straight and clear; where every heart was glad, even though its owner was mutilated and helpless for life. But as I went through the wards bowing to the smiling little men and glorying in their proud affliction my mind suddenly reverted to that other place where all was

sorrow and shame and silence, and I was thrilled to the heart by the awful contrast.

This Central Hospital has as yet very much the emergency look about it, but I do not doubt that some day the hastily erected wooden buildings with their unfurnished interiors will be replaced by beautiful modern structures furnished with every necessity for the perfect discharge of any further great work that shall fall to the lot of the Red Cross Society of Japan.

Squirrels Take Care of No. 1.

"Squirrels need no protection from dogs," said Attorney Harry Sloan, Jacksonville. "In fact, in the park at Madison I have seen them chase dogs for the sport of it. They will scamper into the street, take a tantalizing position and let a dog get nearly to them. Then they make for the nearest tree. They ascend the tree just far enough to be beyond the dog. They seem to know by instinct just how far the dog can jump and they stay just beyond his reach. They used to build fences around the park to protect the squirrels from the dogs, but it was soon discovered that they enjoyed no protection and that they enjoy being chased by their canine enemies."—Allwaukee Sentinel.

Windy Day in Kansas.

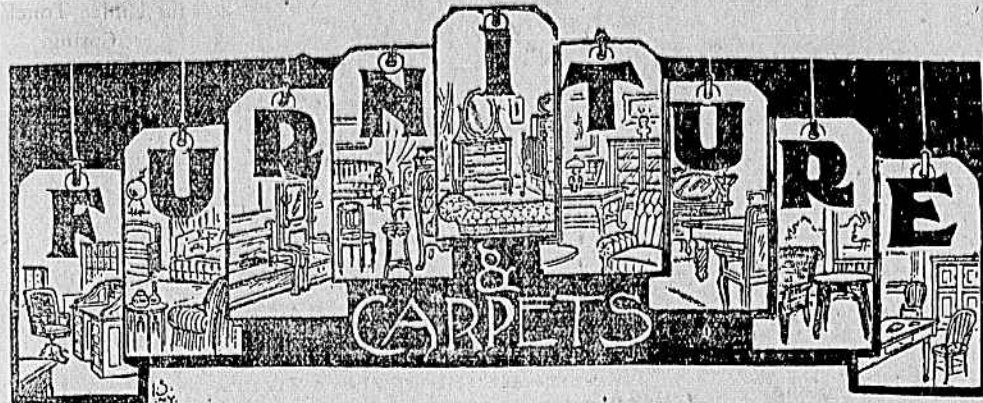
An Emporia woman, who is by no means a heavyweight, was seen going about the neighborhood on a recent windy day, carrying a flat iron in each hand. Although she didn't have the iron labeled "ballast," no one asked any questions.—Emporia (Kansas) Gazette.

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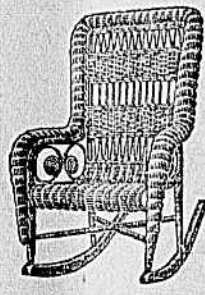
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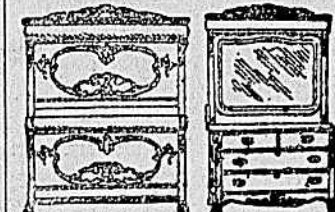
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